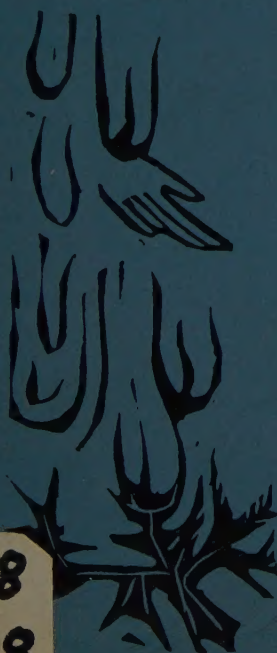


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LETTER

Dear Readers,

This issue of *Federation News* is intended to help you make of the Universal Day of Prayer for Students an occasion for informed and relevant intercession for your fellow students in all parts of the world. You will find in it, together with the Call to Prayer and a suggested service of worship, brief descriptions of some of the problems facing students throughout the world. While these are necessarily incomplete, we hope you will use them, together with the suggestions for intercession which follow, as a basis for your continuing prayer, not only on this one day but in the months to come. You will also find here the list of special projects which make up the Mutual Assistance Program through which the Federation tries to help SCMs which are either in a "pioneering" stage of their development or are facing unusually difficult situations. The specific needs mentioned will help to make your intercession very concrete.

We would also ask for your special prayers for the Federation as it undertakes its program of study and teaching on "The Life and Mission of the Church". Through this program we shall mobilize knowledge and experience from all over the world, and see the problems which challenge all those who try to live as sincere and awakened Christians today. In our effort to meet these challenges, and to work out our discipleship in this generation, we shall increasingly find our unity, given primarily in God's call to us and in our response. Problems in our own country or region may seem unique, but as we study those of other lands more profoundly, we frequently find that they have common roots and pose similar questions. As we learn in a more concrete way what other branches of the one tree are experiencing and suffering, we shall be able through intercessory prayer to draw closer to them and to share in their problems and burdens, as well as in their hopes. And our whole project on "The Life and Mission of the Church" is one powerful and concrete expression of our desire to learn more about and to pray one for another.

KENTARO SHIOZUKI.

The woodcut on the cover, "Our Father, which art in heaven", as well as others used in this issue, are by Helmut Uhrig, from the book, Gottes Weg (Johannes Stauda Verlag, Kassel, Germany) which includes a German text by Edith Thomas. The seventy-four woodcuts are also available in a book without text for DM 12.



Call for the Observance of the Universal Day of Prayer for Students

February 16, 1958

*Rejoice always, pray constantly, give
thanks in all circumstances ; for this is
the will of God in Christ Jesus for you.*

I Thess. 5 : 16-18.

WITH these words, the World's Student Christian Federation once again calls the Church everywhere to make intercession for the universities of the world.

There is no doubt that the New Testament *commands* us to pray. The imperatives are hard, even sharper than we think at first glance. "Rejoice *always*", at all times. "Pray *constantly*", without ceasing. "Give thanks in *all circumstances*." And what is more, we are commanded to do this "for all men" (I Tim. 2 : 1). The New Testament does not show much interest in whether we want to pray or not. Our will is not decisive here. Another will wants these things, and that will is the commanding one. "This is the will of God !"

Can we agree? Can we allow this will to take place in us, if not always and constantly, at least here and now, in this place? Are we willing here and now to be given the gift of joy, of a thankful heart, of valid prayer? While we weigh this possibility, the New Testament speaks once again: that which God wills has already taken place "in Christ Jesus". You do not decide whether God's determination to have a joyful, praying, grateful creature will happen or not. God's will has happened in the Man of Nazareth! In him the Creator hears the grateful "let it be so!" of his creature. In the Man of Nazareth, the life of faith in all these forms — joy, prayer, gratitude — is a reality, not just a possibility.

And this Man of Nazareth has to do with us here, today. This Lordly Man believes, rejoices, prays, gives thanks "for you". In him your Day of Prayer has already begun. In this Man of Nazareth, God is glad about you, his own creature! In this Man of Nazareth, God himself *prays* for you, his friend! In this Man of Nazareth, God, in his own inconceivable way, *gives thanks* for you, his own beloved child! Your hard will and deadness of heart he wants for himself. His free will and living heart he wants you to have for yourself. His command to rejoice, to pray, to give thanks is an invitation to let his life be your own. God *wants* this life for you.

"For you" — "for all men". What God wants for you, he has already begun "in Christ Jesus" for all men. Can we rejoice and pray and give thanks for that in the universities where we study and learn and teach? "All men" is not an abstraction in the New Testament. It means "each man": each man and woman in the universities of the world, especially those we know and see every day, and most particularly those we might prefer to leave alone. Professors — the interesting and the dull ones! Fellow students — the clever and the foolish ones, the rich and the poor, the courageous and the cowardly, the trustworthy and the untrustworthy, the Christian and the non-Christian, the religious and the sceptic and the indifferent, the good and the evil — *all men* are included in the "*for you*" which we celebrate today. And those also who help us to study: families — the understanding and the misunderstanding ones, the encouraging and the depressing; officials — the helpful and the hindering ones, the just and the unjust; and the merchants from whom we buy, and the poor of every kind among whom we study and live. For all these we are invited to *rejoice* with the Heavenly Father, who "in Christ Jesus" sees not only the heart of each man, but the destiny of all men. For all these we are invited to *pray* with the Lord who holds them lovingly and without ceasing before the heavenly throne. For all these we are invited to *give thanks* in all circumstances — not pharisaic thanks for things unworthy of thanks, but the thanks of those who know that their own sins have been forgiven, and those of all men.

"Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you."

Amen.

AFRICA

A noted missionary leader said recently, "We who seek to further the Christian mission throughout the world need to be clearly aware of the revolutionary by-products of our activity — *and not to be afraid.*"

Nowhere in the world is this statement about the role of Christianity in the lives of a people truer than in the countries of Africa today. A new conception of man and society is stirring the people of this continent, and the churches can be rightfully proud of the part which they have played in bringing this about through their schools, hospitals, and through the preaching of the Gospel. This social and spiritual ferment which they have helped to create presents Christians today with new opportunities and responsibilities, and this is particularly true of Christian students.

The university is a relatively recent phenomenon in most of Africa south of the Sahara and north of the Union. While a majority of African students still receive their university education abroad, ever increasing numbers are going to the new or enlarged modern universities in, for example, Ghana, Nigeria, Uganda, the Belgian Congo, and French West Africa. But despite the strenuous efforts being made by governments to promote higher education, the African student is still a member of a very small *élite* group, as only an infinitesimal proportion of the population has the opportunity for university or college training. It is evident today that educational facilities, especially at the secondary school and university level, must be expanded as rapidly as possible in order to meet the needs of these fast developing societies.

The Student Christian Movements must prepare themselves to meet the challenge of this new day. The African student is engaged in a hard spiritual struggle, undoubtedly a more difficult and many-sided one than that which faces the student in Europe or America. On the one hand he must grapple with the steadily widening impact of scientific knowledge and techniques upon his society, its culture, its institutions, and traditional religions. At the same time he must wrestle with the secular and materialistic ideological assumptions which often underlie the educational ideas imported from the West. This is one thing which makes the work of the SCM in the countries of Africa so difficult — and so crucial. They must help to discover ways in which the much needed and rapidly expanding educational development can be made to serve their people, and not create more social disintegration and chaos. Herein lies one of the key problems for these Movements.

In political and social affairs students in Africa must prepare themselves to carry a heavy responsibility of leadership, and as a group they must be ready, upon graduation, to contribute to the rapid social and political development which is sought everywhere in Africa. Here the SCM has a great opportunity to show the relevance of the Christian faith for social and political thought and action. As these countries achieve or continue to struggle for their independence, this need becomes more and more urgent.

Finally, it is impossible to think of Africa without considering the problems of race relations. The future peace and orderly development of society in Africa is dependent upon finding patterns of community in which the different races can co-operate. Likewise the growth of an independent Africa challenges the views held by many in the West on the subject of race. The Christian Church and the SCM in Africa and throughout the world face here one of their greatest challenges : how to overcome race prejudices and to create within the Christian fellowship that community of love among Christians of different racial or ethnic origins which will be an example to the whole of society.

INTERCESSIONS

Let us pray for the young Student Christian Movements in Africa which confront so many difficult problems in their efforts to develop their work in the new universities, that resources may be found to provide leadership and to make possible a creative and expanding program.

Let us pray for student Christian work in the secondary schools in Africa, where there is a great opportunity to help youth, many of whom may never have the possibility of university education, and who will be plunged immediately into responsibilities in their churches and countries.

Let us pray for the SCA of South Africa, for the leaders of this multi-racial Movement who must from day to day seek solutions to very perplexing problems, and for its members, that they will discover ways of strengthening the Christian solidarity between its different sections.

Let us pray for African students in a time of great social and political ferment and change, that they may help their countries find patterns of government and community living conducive to human welfare and dignity.

Let us pray for all African students who are studying abroad, that they may truly find in this experience an opportunity to equip themselves for leadership when they return to their countries, and that they may find in the lands in which they study a concern among Christian students which will help to strengthen and develop their faith.

Let us pray for the success of the efforts which are being made to find a Federation Secretary for Africa, and to secure the funds necessary for his appointment.

EUROPE MIDDLE EAST

To the inhabitants of Asia, Africa, or America, Europe looks on the map like a small place — and a troublesome one: the heir not only of many treasures of the spirit, of art and invention, but also of war and division. Some of her ancient quarrels have been healing over the past ten years with a rapidity for which we praise God, and this may be partly due to the fact that we are at least *beginning* to see them in proportion — in the shadow of the two giants who confront each other across Europe, the United States and Russia, and of the rising nations of Asia and Africa. “Shadow”, for there are always hard spiritual adjustments to be made in an era of contracting power and unwonted dependence on others. If as well as reminders of the evils of “colonialism” we could have a prayer for a new understanding of Europe’s future, our brothers would serve us well.

Meanwhile, we wrestle with the deadlock between East and West and the apparently insoluble problem of a divided Germany. Fear dominates both sides, though it is lit by rare personal contacts of friendship and sympathy. After the disaster of Hungary the intellectuals of Eastern Europe tread a precarious path in the direction of liberty; some in the West feel a frustrated longing to help, others are content with limited personal ambitions and material welfare and do not care. France is torn, both physically and spiritually, by the grievous war in Algeria; though to a lesser degree, Britain seems as hopelessly involved in Cyprus. And for those who would “keep their heads down” and avoid the troubles of the world, there is one perpetual reminder — the refugees: thousands in Germany and Austria, hundreds in other European countries, often waiting (and sometimes without hope) to begin a new life in another continent. They have a particular claim on Christians, on the comparatively poor as well as on the rich.

And what of the Church in all this? Despite their very different histories, there is a certain similarity of pattern in most European countries today: the Church increasingly aware of “a missionary situation” at home, facing an increasingly industrialized and secularized society, striving with small experiments here and there to break out of “conventional Christianity” and to discover new ways of identification and redemption. To put down the arrogance of a world that trusts in nuclear weapons, yet to raise its humble people out of apathy and cynicism — the way of God in Europe or anywhere else is the same as the mother of Jesus saw it long ago. When the task is superhuman, the way of the Cross is plain: there is a clear call to disciple-

ship and many students are shaken by it out of their carelessness. Many old feuds and divisions begin to seem small—in many countries Catholic and Protestant have ceased to hate and begun to understand, even to love, one another; yet the quest for church unity is harder and slower here than in any other part of the world. The spirit of Europe, of her thinkers and her youth, has lost much of its old self-confident militancy. It is in danger of emptiness, like that room “swept and garnished” of which Jesus spoke. Pray that it may be filled not with “seven other devils” but with the Spirit of Truth himself, the Lord and Giver of Life.

Nowhere in the world do students face more difficult problems than in the Middle East. Great poverty is mingled with much new wealth. The Arab world is seeking to realize its national solidarity and is suspicious of outside political and economic interests. The dislocations of both too rapid, and too slow, economic change are sources of frustration. The churches and missions must cope with all the cultural and spiritual change as well as with the resurgence of Islam. The Christian student is inevitably involved in all these problems, and they raise serious questions for his Christian faith.

INTERCESSIONS

Let us pray for the European Student Christian Movements, confronted by a tremendous challenge and responsibility at a time when their nations are greatly tormented by difficulties in their relations with other countries, that they may not be led by national interests alone, but be true witnesses to the gospel of love and justice in the world.

Let us pray for the Christian churches of Europe, that God may give power and insight to their leaders and members, that they may speak to the complex issues of their time with prophetic wisdom, and that they may witness to the power of reconciliation among nations and people who are deeply divided politically and intellectually.

Let us pray for the evangelistic task of the churches in a secularized Europe, that they may again become real instruments of God for the proclamation of his love to those who have lost all faith.

Remembering the students and their leaders who are suffering because of their obedience to the will of God, and particularly the student pastors who are in prison in the German Democratic Republic, let us pray that God may comfort and encourage them in their necessity.

Let us pray for those groups of Christian students who are not within the fellowship of the WSCF, that God may in his own time permit us to be united in his name.

Let us pray for the Christian students of the Middle East, and for their witness in the universities in which they study, that in the midst of great tension and the turmoil of many unsolved problems they may continue to work for peace and righteousness.



ASIA

SOUTH PACIFIC

TODAY Asians are full of hope — but tortured. There are everywhere signs of the arrival of a new era — but the present predicament of Asia is so great. And the more one expects of the future of Asia, the greater is one's sense of frustration in the present situation. There have been great changes in Asia in the last ten years, and much talk of its splendid future, but Asians have come to realize that the difficulties in the way are greater than they thought, and that national independence, important as it is, is only the first step towards achieving real peace and prosperity for these countries.

Asia has won its emancipation from the yoke of western domination, but it is nevertheless split ideologically into two camps, and many countries are divided within themselves. The nations remain unreconciled to one another, and there is no spiritual unity in this great continent. Despite great efforts to realize in fact the famous Bandung spirit, the ideal of peaceful and prosperous co-existence among these countries and with those of Africa, is far from realized. The political tensions are reflected in the economic life of the countries, and the basic material needs of millions of people are still unmet.

The university students, who seek primarily for universal and objective truth, and are essentially too idealistic to make any compromise with the *status quo*, are discouraged by the present political and racial divisions in Asia, and by the slowness of the improvement in social and economic life. Their minds are very much occupied with politics and they have a great sense of responsibility for the welfare of their countries, but they are constantly frustrated by their relative powerlessness in the face of the overwhelming difficulties.

This frustration is sometimes doubled for Christian students, since they must wrestle also with serious and complex problems within their churches. At a time when nationalism, communism, and the renaissance of traditional national cultures and ancient religions are making such a strong appeal to people and awakening much anti-western feeling, Christianity which was introduced by foreign missionaries, and is still under strong western influence, finds itself facing a great crisis. Christian students are asking such questions as: How can Christians continue to proclaim the absoluteness and superiority of the Christian Gospel, when western supremacy in the world, particularly in this part of the world, to which it has been so closely tied in the past, is obviously coming to an end? How can the identification of Christianity

with western bourgeois culture be broken, and what form should it take in the new era of world history, if it is not only to survive, but evangelize effectively? What are the responsibilities and contributions of Christians in a society which is changing so rapidly and in which they are a small minority? How is the Gospel to be communicated to young intellectuals, especially university students, in a world where, especially since the launching of the first satellite, so much emphasis is being put upon the primary importance of scientific and technological advance?

The Student Christian Movements in Asian countries are small, and work with limited personnel and resources. But on them, and on the churches with which they work, rests much of the responsibility for helping these students to find answers to their urgent questions.

The older and well established Movements in Australia and New Zealand are becoming increasingly conscious of their relationship with and responsibility to these SCMs. They are developing such schemes as the one through which Australian graduates go to Indonesia to work in fields where trained people are needed and also cooperating in exchanges of leadership.

INTERCESSIONS

Let us pray for all students in Asia, that they may continue to face courageously the difficulties which confront them and to participate responsibly in the great revolution and emancipation which is taking place in their lands.

Let us pray for those who are in particular difficulties, who are suffering from tuberculosis, from unemployment, from lack of sufficient resources to continue their studies, from political or racial persecution, and from ideological or intellectual confusion.

Let us pray that through all their activities the Asian SCMs may be used as an arm of the Church which proclaims the mighty acts of God in human history in the great secular communities of learning, that they may encourage individual believers to be faithful witnesses and win many of their fellow students who are seeking for the truth.

Let us pray for the leaders of these SCMs that their keen sense of Christian responsibility may make them a creative power within the churches, and that their sense of frustration at not always being understood may be comforted by God himself and turned to a deeper devotion to the Christian faith.

Let us pray that the efforts of the SCMs of Australia and New Zealand to build stronger contacts between their countries and others in South-East Asia will be a true witness of Christian concern and friendship.

Let us pray for peace and unity in Asia, and especially among the churches, that God may guide them in his way by his mighty power, that they may fulfil their great unfinished task, and that through their experiences in a time of revolutionary change Christian churches everywhere may be renewed and enriched.

LATIN AMERICA

THE permanent revolutionary situation of Latin America, produced by both political events and the rapid social changes taking place, presents some difficult problems for the Christian student, although he may not always be conscious of them. He lives the characteristic hurried life of the great cities, where it is easy to lose sight of the total situation of the continent. Everywhere there are quantities of the latest model industrial machinery, acres of modern buildings, countless new motor cars. Yet on every hand there are also signs of the great inequalities which exist. Side by side with buildings of the latest style are the worst kind of slums. In Rio de Janeiro, for example, 500,000 people live under intolerable conditions, largely as a result of the great influx of the rural population who have come to the city in search of higher salaries and better living conditions. The integration of the Indians of the Andes into the life of their countries and the betterment of their economic and social conditions poses tremendous problems. There are about 16,000,000 of these people, descendants of the great ancient Inca civilization, who constitute the majority of the population of Bolivia, Peru, and Ecuador, and who for centuries have lived in conditions of peonage and abject poverty, and are now demanding their rightful share in the national life.

In addition to this tremendous social upheaval, Latin America is also feeling the impact of European and North American imperialism. This has aroused a spirit of nationalism, which, however, does not have the power to change the situation and remove the excessive dependence of the national economy on foreign interests.

There is also the permanent unrest in political life, provoked by political forces and parties engaged in irresponsible demagogical competition. Totalitarian movements continue to arise and threaten human liberties and the development of individual political and social responsibility.

And what is there to say about the disoriented intellectual class, whose participation in government and administration is limited by this traditional political system? And what of the corruption which has penetrated all spheres of life? Roman Catholicism, the dominant religion, frequently takes material advantage of its privileged political situation, and contributes indirectly to

the growth of eclecticism and superstition, and the spread of spiritualism (there are about 10,000,000 spiritualists in Brazil alone).

But there are also many promising possibilities in this enormous continent — undeveloped land, strategic minerals, natural resources which if exploited could support the great population growth which is anticipated. In this complex situation the Christian student must have a clear understanding of the social movements; he must seek constantly for creative answers to the many difficult personal and social problems he faces, and must be ready to witness, together with other Christians, to the truth and power of his faith in this situation. There is also a special need in Latin America for the Christian student to recognize his task *in* the university, and not only in the closed circle of his church. There is now a trend towards forming Christian communities in the university itself, and we must pray that more students will have the devotion and spirit of self-sacrifice necessary to carry forward this venture in the great secularized universities of Latin America.

INTERCESSIONS

Let us pray for the Student Christian Movements in Latin America that God may give wisdom and courage to their leaders and members.

Let us pray for their Christian witness in the Latin American universities, which are very largely under the influence of secular ideologies, and for their work among students who have not yet seen the relevance of Christian faith for their studies and every-day lives.

Let us pray that the SCMs may help their members to recognize their responsibilities in the struggle for greater social, political, and economic justice in their countries, and that they may equip them with a faith which sees the power of God at work in the social change and renewal of their time.

Let us pray for those Christian students who must endure discrimination or persecution for their faith.

Let us pray for the Roman Catholic students in Latin America that they may be instruments for the renewal of their church, which is associated in the minds of many students with traditional and outmoded structures of society.

Let us pray that the Student Christian Movement may be able to help the churches of Latin America to understand their ecumenical and missionary responsibility in the present situation of their continent.

NORTH AMERICA

THREE million may not be much in an age of astronomic calculations. In the student world it is a large number. And that many students are attending the 1,800 accredited colleges and universities in the United States. They range from huge state-supported universities with tens of thousands of students to small private colleges. These are in large majority, with only a few hundred students, varied in character, history, purpose and constituency, some church related, others independent.

Against this variegated background it is almost hopeless to make generalizations. There are some trends, however, that have been noted in the current student generation which seem worthy of attention — and perhaps Christian concern. One of the most paradoxical is the apparent decline of student interest in social, political, and economic problems, at precisely the time when America is playing a central role in world affairs. As one professor has said: "The present campus indifference to politics or reform or rebellion is monumental."

One may view the present negative attitude of students to political life as a negative expression of a deepening political and moral maturity. In a negative way, America students realize that wielding power in the modern world is full of ambiguities. They are self-conscious and uncomfortable at being suddenly thrust into the position of the new imperialists. They do not want it. But they realize they cannot totally escape it. And so they tend to close their eyes, intellectually, to it. Providing arms at the same time to a communist state — Yugoslavia — and to Spain; assisting France with one hand and Tunisia with the other; having spent huge sums for the post-war reconstruction of Western Europe, to maintain protective tariffs which counteract that aid; resisting armed aggression against Egypt by its own allies, but unable to offer a positive alternative for solving the Suez crisis; having historically rejected European entanglements, and now seeking to "entangle" Europe itself in new alliances — all these are examples of the apparent internal contradictions of American policy and of the apparent renunciation of traditional American ideals.

In this situation, "the much-bruited return to religion" is a myth as far as real conversion or commitment is concerned, at least, according to a survey of American professors' opinions. This "return to religion" is double-sided. Just as their political quietism may be interpreted as a negative sign of students' growing maturity, so increased religious openness may be part of the same thing. But it must also be seen, at least at present, as something essentially negative. That is, there is a growing realization that pure utilitarianism does not provide adequate answers to either a mechanized civilization or to the increasingly technical character of the world struggle, and that traditional American secular idealism is bankrupt. This openness is a search

for something better. The religious institutions are turned to because they are there, and there is not so much of religious commitment as of outward conformity to the church as a respected, stable, conserving, community institution.

It should be added here that the mood of students in Canada, a country which is also assuming a new place of power in the world, is similar to that of their fellows in the United States.

For these reasons the mission of the SCMs in the United States and Canada is a difficult and complex one. They are called to provide a total philosophy for the enquiring student, a world-view of adequate dimensions to do justice to the ambiguities, paradoxes, and contradictions of life in the world, ambiguities, paradoxes, and contradictions which are timeless and universal, but which are being forced upon the American mind and heart today as seldom before. This theological task — for that is essentially what it is — of the SCM in the United States is made difficult by its fragmentation, a tragedy when the openness of this generation provides such a great opportunity for Christian witness. Here there is no one SCM on a campus but many sCms, each sponsored by a different church or the YMCA or YWCA. Leaders must spend hours with their fellow Christians working out details of closer cooperation of separated programs. It is one of the most urgent callings of the USCC to try to deal with this situation. The Canadian SCM which is organized on the European pattern, must solve the problems presented by the increasing desire of churches to be represented on the expanding campuses of that great country, and must find additional resources to enable it to carry forward its task of witness in the growing universities across the land.

INTERCESSIONS

Let us pray for the Student Christian Movements in the United States and Canada that their search for new ways to evangelize and to serve the ever increasing number of students in their countries may bear fruit.

Let us pray for the leaders of the United Student Christian Council and for their efforts to draw together the church-related student Movements and the student YMCA and YWCA and to build a united Christian witness on the campuses.

Let us pray that the Student Christian Movement in the United States may continue to meet the challenge of demonstrating Christian unity and fellowship in the face of racial tension, especially in the area of education.

Let us pray for the SCM in Canada that it may find the resources to provide workers and programs to meet the needs of the rapidly growing student population of that country.

Let us pray that the Student Christian Movement in North America may grow in understanding of the problems of other countries, and recognize their responsibilities to those students from other lands who come to North America to study.

Remembering the great economic and political power which is exercised by the United States today, let us pray that Christian students there may understand the temptations and responsibilities of power and be a witness to "the power of righteousness".

An Order of Worship for the Universal Day of Prayer for Students

February 16, 1958

Note : This service is offered as a suggestion for use by Student Christian groups meeting together in response to the Call of Prayer issued by the Officers of the WSCF. It is only a suggestion, and groups are free to use it any way they wish, to alter it, or even to make use of a different service altogether. Some, however, may wish to follow this order in the knowledge that other Christian students in different parts of the world will be praying the same prayers. Appropriate hymns are to be chosen by each group.

This service includes portions with responses. The parts to be said by the congregation are given in capital letters.

The Reading of the "Call to Prayer"

Invocation

Blessed is the Kingdom of the Father, Son, and Holy Ghost, now and forever, world without end. *Amen.*

Hymn

Adoration

Almighty God, most blessed and most holy, before the brightness of whose presence the angels veil their faces, with lowly reverence and adoring love, we acknowledge thine infinite glory and worship thee, Father, Son, and Holy Spirit, Eternal Trinity. Blessing and honour and glory and power be unto our God for ever and ever. *Amen.*

Confession of Sin

O God, our Father, by whose power we are sustained, and by whose mercy we are spared, look down upon us with compassion. We have not loved thee with all our heart ; we have not loved our neighbours as ourselves ; we have done amiss and dealt wickedly. We beseech thee to forgive us and to cleanse us from our sins and to lead us in the path of righteousness.

WE CONFESS TO GOD ALMIGHTY, THE FATHER, THE SON, AND THE HOLY SPIRIT, THAT WE HAVE SINNED IN THOUGHT, WORD, AND DEED, THROUGH OUR GRIEVOUS FAULT.

THEREFORE WE PRAY GOD TO HAVE MERCY UPON US.

Lord, have mercy upon us.

CHRIST, HAVE MERCY UPON US.

May the almighty and merciful Lord grant unto us pardon and remission of all our sins, time for amendment of life, and the grace and comfort of the Holy Spirit. *Amen.*

Prayer of Thanksgiving

We give thanks to thee, O Lord God, Father almighty, together with thy Son, our Lord and Saviour Jesus Christ, and the Holy Spirit.

We thank thee for all the blessings which in the riches of thy great mercy thou hast bountifully poured down upon us and all men.



Let us not live but to praise and magnify thy glorious name. O Lord, we especially thank thee for giving us the privilege of serving thee in and through (the SCM and) the World's Student Christian Federation. We offer thee our humble thanks for all thou hast been pleased to do through the Federation (and the SCMs) in every part of the world.

We praise thee for all those whom thou hast raised up as witnesses in our midst and through whose lives and words we have been enlightened. We beseech thee that we, being encouraged by their example and strengthened by their fellowship, may not fail thee in the day of opportunity. Through Jesus Christ our Lord. *Amen.*

Hymn

Reading

Luke 10: 17-24 or Thessalonians 5: 14-25.

Sermon

Offering

Prayer of Intercession

Note: These prayers of intercession should be made as specific as possible, perhaps by direct reference to other Movements with which your Movement has had a special concern in the past year. Or intercessions may be chosen from those suggested for each area of the world in this issue of *Federation News*. Short periods of silence may be observed after each item.

Let us bring before God the needs of the students of the world.

God our Father, who hast promised that thou wilt grant the requests of those who are gathered together in thy name, we bring before thee the needs of our fellow students in every country. We pray for those who have lost the sense of their significance as students and those whose existence as students is threatened by injustice in society.

WE BESEECH THEE TO HEAR US.

- For those whose anxieties do not leave their minds free to think,
WE BESEECH THEE TO HEAR US.
- For those tormented by difficulty of choosing a career and those who face unemployment,
WE BESEECH THEE TO HEAR US.
- For those who study in foreign lands, those who are homeless, lonely, or hopeless,
WE BESEECH THEE TO HEAR US.
- For those who yet have had no opportunity to hear thy call to follow thee and those who have heard thy call and not yet obeyed,
WE BESEECH THEE TO HEAR US.

Let us bring before God the Student Christian Movements throughout the world and the World's Student Christian Federation. (The following subjects are suggested for intercession.)

For all Movements in our world fellowship ; for the Movements in Asia, Australia and New Zealand ; for the Movements in Africa and Latin America ; for the Movements in North America and Europe (specific needs of each Movement may be mentioned here).

For groups of students in countries where there are no SCMs. For the various activities of the SCMs, for each of our members, in whatever situation he is ; for the senior friends of the SCM ; for those who spend their whole time in Christian work among students ; for the work of the national Movement, its officers and staff, for the work of the World's Student Christian Federation, its officers and staff.

Our Father, who hast given thy son to reconcile the world unto thyself and to abolish the walls of partition between classes, races and nations, may our ministry in the World's Student Christian Federation be a ministry of reconciliation. In times of strife and tension, of wars and rumours of war, may our unity in thee remain unbroken, our faith in thee unshaken. Through Jesus Christ our Lord. *Amen.*

A Prayer for Institutions of Higher Learning

Almighty God, we beseech thee with thy gracious favour to behold all institutions of higher learning, especially the (mention the institution or institutions in that place), that knowledge may be increased among us, and all good learning flourish and abound. Bless all who teach and all who learn ; and grant that in humility of heart they may ever look unto thee, who art the fountain of all wisdom. Through Jesus Christ our Lord. *Amen.*

A General Prayer

O God, creator and preserver of all mankind, we humbly beseech thee for all sorts and conditions of men ; that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. Especially, Father, we pray for all countries, for the peace of the whole world, and for thy holy Catholic Church that she may be guided and governed by thy good spirit. Through Jesus Christ thy Son, our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Lord's Prayer

Hymn

Prayer of Dedication

O God, our heavenly father, we commit ourselves into thy hands ; make us to love what thou lovest, to will what thou wilt, and to desire what thou desirest ; to serve where thou sendest and to be ready when thou callest. Through Jesus Christ our Lord. *Amen.*

Benediction

Grace, mercy, and peace from God the Father, Son, and Holy Spirit be with us henceforth and forever more. *Amen.*



Program of Mutual Assistance of the Federation

Special Projects 1958

THESE projects, approved by the Executive Committee of the WSCF, do not in any way represent a commitment by the Federation, but are only presented to national Movements, churches, missionary societies, foundations, and individual givers as an appeal to them to support not the total program of the WSCF, but a particular project in it, or within the life of one of its Movements. This appeal should not lead any group or person contributing to the WSCF international program to discontinue or reduce its general contribution, but only to help to secure additional funds.

EUROPE

WSCF PROGRAM

European Secretary : \$4,800. One of the Geneva based WSCF secretaries has major responsibility for visiting European SCMs, giving help to those who are in need of it, in organizing conferences, and in their task of evangelism in the university. This grant is to cover partially salary and travel.

NATIONAL MOVEMENTS

Germany : \$8,000. The *Evangelische Studentengemeinde* faces great difficulties in its task of manifesting in a divided

Germany a unity which transcends all divisions. The grant is to enable it to have increased ecumenical contacts and for a program of rehabilitation.

Austria : \$1,200. This rapidly growing Movement needs help so it may continue to have a travelling secretary to coordinate and strengthen its work, and assist students to attend conferences outside Austria.

Italy : \$250. Money is needed primarily for various types of SCM publications to strengthen the work of the several branches.

Spain : \$500. A small but deeply committed community of Evangelical students, existing under extremely difficult circumstances, shares the ecumenical life of the WSCF. It is hoped that funds can be found to make possible a Federation staff visit and a small conference.

Belgium : \$300. This would help the small minority of Protestant students to have a national conference and to continue with their small but important publication.

Relief and rehabilitation : \$1,000. The WSCF needs to maintain a small fund to be used in emergency situations, for example, relief to Hungarian refugee students. This fund has been depleted and needs replenishing.

ORTHODOX

WSCF PROGRAM

Middle East : \$3,500. To strengthen work among Orthodox and Evangelical students in the Middle East, major visits by WSCF leaders and an international student conference are needed.

NATIONAL MOVEMENTS

Russian SCM outside Russia : \$2,100. This grant is needed for basic budget, leadership training, and publications of this Movement, which is of great ecumenical significance, and which min-

isters to several thousand Orthodox students in Europe and North America.

Orthodox Student Christian Association of Finland : \$350. This Association hopes to employ a part-time secretary to assist in establishing stronger contacts, and carrying on ecumenical ventures, with the Student Christian Movement of Finland.

AFRICA

WSCF PROGRAM

Africa Secretary : \$5,500. It is becoming increasingly urgent that the Federation program in Africa be put under the direction of a full-time WSCF secretary, in order that SCMs in West Africa may be developed and strengthened, work initiated in Equatorial and Central Africa, and regular contact maintained with the large and long-established multi-racial Movement in South Africa which is facing courageously an acutely difficult situation. Plans to begin this program in July 1957 had to be delayed for lack of funds, and it is now hoped a secretary may be appointed in the spring of 1958.

West Africa Leadership Training Course : \$3,000. This first such course to be held in Africa is planned for the summer of 1958, and help is needed to bring potential SCM leaders, and also a top-notch leader from outside Africa to assist in the course.

NATIONAL MOVEMENTS

Nigeria : \$1,520. Although this growing Movement hopes ultimately to be self-supporting, it still needs assistance in order to continue to develop its work.

Ghana : \$2,000. The development of work in schools is the major emphasis of this Movement. It has the interest and promise of support in its work from the government and Council of Churches, but needs a full-time secretary to give leadership and coordinate its efforts.



money is urgently needed to assist the representatives from these various institutions to hold their first conference.

LATIN AMERICA

WSCF PROGRAM

For over six years a WSCF secretary has been working to establish and strengthen SCMs in the universities of Latin America, assisting them in a program of leadership training, theological and missionary education, and publications. In order to continue this program the following funds are needed :

Salary and travel of secretary.	\$7,000
Publication of SCM magazine	1,000
Ecumenical hymnbook and prayer book in Spanish and Portuguese	1,000
Leadership training course in Peru	1,500
Leadership training course in Argentina	1,500
South American Bible study leaders' training conference.	1,000
	<u>\$13,000</u>

NATIONAL MOVEMENTS

Mexico : \$3,410. This Movement, which has been strengthened through a WSCF leadership training course and the acquiring of a full-time General Secretary, now hopes to expand its work outside of Mexico City in the provincial universities.

Chile : \$2,400. Additional support is needed for the development of the work of this Movement which is now being led by a staff secretary on loan from the Canadian SCM.

Puerto Rico : \$3,000. The full-time leadership of a pastor is needed if this SCM, which now has branches in several colleges and universities, is to continue to develop.

Argentina : \$1,500. A new effort and approach to student work is being undertaken in an attempt to revive the

Sierra Leone : \$700. A half-time secretary is needed by this Movement which has several growing branches in schools and is strengthening steadily its work in the university college.

South Africa : \$1,800. The work of the Bantu Section of the South African SCA requires a grant-in-aid, and help is also asked to provide a car for the schools work secretary of the SCA who must travel terrific distances.

Central African Federation of Rhodesia and Nyasaland : \$500. Scattered student Christian associations in schools, teacher training colleges, and post-matriculation schools, are to be federated into one Student Christian Movement, and this

SCM in Argentina — that of working through the churches which are being urged to establish chaplaincies. Money is needed towards the salary of a chaplain in Buenos Aires who would help develop this new program.

Brazil : \$2,500. Two additional secretaries are required to enable this Movement to continue its remarkable growth and development.

Uruguay : \$600. Several separate student Christian groups have developed as the result of patient work by voluntary leaders over the years, and it is now urgent to appoint a part-time secretary to coordinate this work into one cohesive Movement.

Central America : \$500. There are the beginnings of Student Christian Movements in six Central American republics, which sent a total of thirty potential and actual leaders to the recent WSCF leadership training course. None of these isolated Christian fellowships is yet in need of full-time leadership but rather of the increased opportunity for sharing experiences, inter-Movement exchange and visitation, and sustaining fellowship, which this grant would make possible.

ASIA

WSCF PROGRAM

Asian Secretaries : \$13,500. If funds are available, it may be possible to have two WSCF secretaries in Asia in 1958, instead of one as in recent years, one for South-East Asia and one for East Asia. They will assist the SCMs in this part of the world, many of them in a pioneering stage, all of them facing revolutionary situations and the rebirth of ancient religions, and in need of help in training indigenous Asian leadership to serve the SCMs, the churches, and other Christian organizations. For South-East Asia \$6,000 is needed, and for East Asia \$7,500.

Leadership Training Course : \$1,500. It is hoped to bring together about seventy students for ten days in December 1958, and to train them for the badly needed leadership in both local and national situations in the Asian SCMs.

Visit to China : \$6,000. It is planned that a group of WSCF leaders should accept the invitation of the Chinese Student YMCA and YWCA to visit these Movements, with which normal contacts were re-established at the WSCF General Committee in 1956. They would visit especially universities, churches, and student Christian groups and conferences.

Theological Students' Conference in South-East Asia : \$1,000. An interest among theological students in the nature of their vocation and the task of the ministry in Asia today, stimulated by the first theological students' conference there in 1956, has resulted in a proposal for a second such conference, to bring together about forty students, in December 1958.

NATIONAL MOVEMENTS

Burma : \$900. Help is asked for an additional secretary and assistance in program development for the next three years, at which time this Movement hopes to be self-supporting.

Malaya : \$1,500. Amazing growth in three years from three branches to five university and five school branches, with the prospect of several more, demands a full-time secretary. This request is for half the money required for salary and travel.

Indonesia : \$2,500. The dramatic growth of this SCM in recent years to ten branches, with over 3,000 members, spread over a country three thousand miles in length, necessitates an increase in staff from two to four full-time secretaries, and an expanded publications program.

Japan : \$3,000. The Japanese Movement, with over 150 branches in nearly 400 institutions of higher learning, maintains with great difficulty six full-time secretaries and yet is badly understaffed. It urgently needs this grant in order to continue to have this leadership, and if possible to increase it.

India : \$10,000. This sum is needed each year for the coming three years in order to help the Indian SCM maintain its expanded program among a student population which has jumped from 200,000 to over one million in a few years.

Salary and travel of headquarters and provincial staff,	
\$1,000 per secretary	\$7,000
Work of the Student Volunteer Missionary Union	500
Work of the Rural Service Squad	500
Consultations and conferences	1,000
Development work in new areas	1,000
	<u>\$10,000</u>

The Movement is also seeking an endowment fund of \$160,000 to establish it on a solid foundation.

Korea : \$2,600. The Korean SCM, working in one of the most difficult material situations in the world and faced with remarkable opportunities for evangelization and education, needs money for a variety of publications and study material, and for leadership training.

Pakistan : \$1,000. A full-time secretary is needed by this young Movement which works in an extremely difficult situation where Christians make up only one per cent of the population.

Ceylon : \$800. This Movement has been rejuvenated over the past two years through the efforts of a self-sacrificing secretary, and now needs assistance to enable it to continue to expand in a time of great political, social, and ethnic tensions.

Philippines : \$1,500. This Movement, made up of fifteen branches with some 2,000 members, in a land of many colleges and universities, many of them untouched by the SCM, needs assistance towards the salary of a secretary.

PUBLICATIONS

Additional funds are being sought for the publications program of the WSCF which is of such great service especially to small SCMs.

Revision of <i>Venite Adoremus II</i> , an ecumenical prayer book	\$3,000
Publication of a book on student evangelism	1,000
Improvement of the present <i>Schools Newsletter</i>	300
Publication of a handbook for African SCMs.	300
	<u>\$4,600</u>

WSCF SCHOOLS PROGRAM

It is hoped that additional funds (\$4,500) will make it possible to further develop WSCF work in secondary schools through appointment of a full-time secretary with a travel budget, and that \$2,000 will be found to help SCM schools secretaries from Asia and Africa to attend a conference on schools work to be held in Switzerland in February 1958.

January-February

FEDERATION NEWS

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STAFF

WCS

Ken Shiozuki, who arrived in Geneva in September, has remained in the office, and will go to Germany early in the new year to attend the Foreign Students' Seminar of the *Evangelische Studentengemeinde* to be held near Bonn.

T. V. Philip left Geneva in the middle of November on a long tour of SCMs which will take him through the Middle East, West Africa, and Latin America. Before attending the International Missionary Council Assembly in Ghana at the end of December and beginning of January, he will visit student Christian groups in Greece, Lebanon, Egypt, and Addis Ababa.

Mauricio Lopez was compelled by the death of his father in November to interrupt his tour of Latin American SCMs. He returned from Paraguay to his home in Mendoza, from where he will visit university centres in Argentina and Uruguay in preparation for the leadership training courses to be held in January and February in Peru and Argentina.

Ed Dirks has continued his work at Yale Divinity School in New Haven, U.S.A., and in February will arrive in Geneva to begin a period of visitation of European SCMs and professors' Movements.

Valdo Galland left Geneva early in December for India, where he will attend the consultation for planning the Asian Conference on the Life and Mission of the Church to be held in Madras, and the Triennial Conference of the Indian SCM at Guntur, before continuing on in the new year to the Philippines and Indonesia.

Philippe Maury has been in the United States since the middle of November, meeting with SCM, church, and mission board leaders in connection with the Life and Mission of the Church program of the WSCF. He will attend the General Conference of the National Council of the Churches of Christ in the U.S.A. in St. Louis, and the Methodist Quadrennial Student Conference in Lawrence, Kansas, before going to Canada where he will lead several University Missions.